

# The Baptist Record



“THY KINGDOM COME”



OLD SERIES, VOL. XXXX.

JACKSON, MISS., AUGUST 8, 1918.

NEW SERIES, VOL. XX. No. 32.

## SELECTED SAYINGS.

To have is to owe, not own.

There must be more giving or there will be more grasping.

He is not richest who lays up much, but who lays out much.

God so loved the world that He gave—*we are to give because we love.*

Money-making is not a sordid business, unless it be made so by sordid men.

Prayerless giving will never evangelize the world, no matter how vast the sum of money contributed.

“Be not conformed to this world” is an inspired command, and applies to the Christian’s use of money as much as to anything.

When a man renders the tithe unto the Lord, it is not the payment of his obligation, it is the acknowledgement of his obligation.

Money is rightly used only as it brings glory to God; and this should be the aim every Christian should have in all money making and money spending.

One may give little or much, as God prospers him, but let him always remember that what he has left determines the justice or injustice of the amount given.

Christians need a threefold conversion, namely, of the heart, to secure holy affections; of the head, to secure right convictions; and of the purse, to secure ample offerings.

Appeals come from the outside of a man and pull money out of him; stewardship gets inside a man and pushes money out of him. One is a suction pump, the other is a fountain.

The question to be decided about money is not how much of my money shall I give to the Lord, but how much of the Lord’s money temporarily in my possession shall I keep for myself.

And they fell down and worshipped him; and opening their treasurers they offered unto him gifts, gold and frankincense and myrrh.—Matt. 2:11. Worship without a gift is poor and empty.

“Honor the Lord with thy substance” implies that there is a God-honoring proportion, and there cannot be the slightest argument advanced to show that that proportion may be less than ten per cent.

Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing.—David. David’s religious love could not be satisfied with a costless service. Love and sacrifice go hand in hand.

Surely there is everything in Christ to foster and encourage a religion which seeks expression in costs and sacrifices. “Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.”

“But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth.” Let us breathe the sentiment of David’s loyal heart when he said, “But who am I, and what is my people, that we should be able to offer so willingly? For all things come of thee, and of thine own have we given thee.”

This is the meaning of stewardship—that I shall recognize and acknowledge the lordship of another. There can be no stewardship, either of life or possessions, where Jesus Christ and His program are not recognized.

“The silver and the gold are mine, said the Lord of hosts.” Yes, every coin we have is literally the Lord’s money. Simple belief of this is the stepping-stone to full consecration of what he has given us, whether much or little.

Many of us who have boasted and prided ourselves upon being doctrinal and orthodox have seemingly never discovered that there is a Bible doctrine concerning money, and there is a financial orthodoxy that is just as real as any other sort.

The tithe, as a conscientious beginning, leads on to the larger thing. The way beyond the alphabet is through the alphabet; and the way beyond the tenth is through the tenth. God has so used it in the development of thousands of lives.

## THE DEAD SEA OR A GARDEN?

Which shall your life be?

I looked upon a sea  
And lo! ’twas dead,  
Although by Hermon’s snows  
And Jordan fed.

How came a fate so dire?  
The tale’s soon told.  
All that it got it kept  
And fast did hold.

All tributary streams  
Found here their grave,  
Because the sea received,  
But never gave.

O sea that’s dead! teach me  
To know and feel  
That selfish grasp and greed  
My doom will seal.

And help me, Lord, my best,  
Myself to give,  
That I may others bless  
And like Thee live. —Selected.

As the level of the sea is the base line adopted for the measurements of altitudes, so the truth that God is the owner of all things is the base line from which to measure the truth relating to property. “The earth is the Lord’s and the fullness thereof.”

Nothing is needed more just now than that believers everywhere should know just what God says on the subject of giving; and when they do know, there is abundant reason for believing that a large majority of them will not hesitate to do what they know to be God’s will.

When the steward recognizes that the value in his possession is indeed a trust, two thoughts form themselves in his mind. Honor says, “Acknowledge it,” and fidelity says, “Administer it.” The man who acknowledges the truth by paying one-tenth of his increase to the Lord, will be pretty apt to administer the nine-tenths to the glory of God.

A man has no more right to do as he pleases regarding the finances of the Kingdom that he has to do as he pleases in regard to the faith of the Kingdom. God’s people need a scriptural conscience on the money question. “Why call ye me Lord, and do not the things that I command you?”

*Says* Dr. Gambrell: “Whether tithing is a matter of law under the dispensation of grace need not be discussed. I will dismiss all that with the statement that it is not thinkable, from the standpoint of the Cross, that any one would give less under grace than the Jews gave under the law.”

Mr. Gladstone wrote thus to his son, who was then in Oxford University: “It is desirable that the tenth of our means be dedicated to God, and it tends to bring a blessing on the rest. No one can tell the richness of the blessing that come to those who thus honor the Lord with their substance.”

No amount of work or pious professions can take the place of the honest cashing up of man’s faith. In short, highly efficient character is impossible without giving. The critical question in the consecration of property is the larger and more fundamental question of the consecration of personality.

The whole of life, with all that it means or can be made to mean, is a charge which we have to keep and to utilize in conformity with the will of Him who has given the charge. Stewardship as a principle of life involves of necessity the idea that life to us is a trust committed by One who trusts us and to whom the entrusted values must be accounted for.

It is said that a boy who was to personate a shining cherub in a play, on being covered with a coating of gold leaf, which entirely closed the pores of his skin, died in consequence, before relief could be afforded. Woe to the Christian who gets so gold-leafed over his wealth that the pores of his sympathy are shut, and the outgoings of his charity are restrained! He is thenceforth dead spiritually, though he may have a name to live.

No man can practice proportionate giving without feeling, in a greater or less degree, that all he receives, and all he spends, has reference to God. When the giver is prospered, and he lays aside a certain proportion of his increased prosperity to the Lord, he will hardly fail to think of the word, “As God hath prospered.” He will see God’s hand scattering blessings along his path through life, and will be led constantly to acknowledge the goodness of God.

H. Z. Duke of Texas, who recently died a glorious death after having lived a glorious life, said this of one of his many valuable tracts on stewardship and tithing: “The Lord lays down a challenge when He says in Luke 6:38: ‘Give and it shall be give unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.’ After putting Him to the test for eighteen years, I know this Scripture means just what it says, and I am persuaded that every believer who follows the injunction of our Master in these words, with firm faith believes what our Lord here says just as he does any other promise in the Scriptures, will find it just as I have, and he will practice it with increasing satisfaction.”



## GOD'S TENTH.

(By Owen Williams.)

How much sweet thou my Lord? We surely ought to want to know what God's Word teaches, and then we ought to do it. Is it possible that God would give definite and specific instructions concerning salvation, church membership, baptism, the Lord's Supper, prayer, praise, and then leave to our own judgment what to do concerning our wealth? I cannot believe it. Here are the reasons:

1. Money is as necessary as consecration, prayer, and preaching to carry out the will of Christ expressed in Matt. 28:19-20. Do not misunderstand Me. It makes possible this duty.
2. God is specific and definite in all else, why not this?
3. God wants us to recognize that we are stewards. That is that what we possess is God's whether money, time or property. But one cannot recognize His stewardship without a certain standard. Let the renter, or borrower be the illustration.
4. Giving a certain portion of increase is not a matter of law (ceremonial) but a moral obligation, as shown by Cain, Abel, Abraham, Jacob and others. Words "tenth," "tithes," "firstlings" and "first fruits" are used in scripture synonymously.
5. Christ commends tithing in Matt. 23:23.
6. This is the only law ever given concerning money, and there is no record of repeal. Lev. 19:12 is not specific unless Paul had given a former rule. "As the Lord has prospered" implies that one had been given.
7. And this definite rule is found in the same epistle, 9:13-14. Note it. The Levites were given no land, but were to care for temple services. For their living, they were to have one-tenth of increase of the other tribes. Numbers 18:21-26. "Even so," means "in like manner" or "in the same way." God has ordained that the preaching of the gospel shall be done. If this does not mean that God expects and commends tithing as the means for carrying out the commission it means nothing.

If one would not be convinced by this direct command and through Paul, he would not be convinced by a thousand such commands. This last reference is final. Therefore the tithe is the N. T. standard.

## II.

Some objections considered:

1. Some one says, "I cannot accept that, because it tends to legalism," I will answer, "I cannot believe that Immersion of a believer in water our authority of a church of Christ, or baptism, for that is so specific as to tend to legalism. I believe one ought to have large liberty there. The answer is parallel to the objection. 'O consistency, thou art a jester!'"
2. "The tithe is too much," says another. Is it possible that man is willing to give his fellowman a greater usury for his property than he is willing to give to God? We pay 6 percent to 10 percent for money, and 25 to 50 percent rent for land. The Jews paid more than one tithe, shall we pay

less, with greater blessings than they?

3. "I cannot tell what my income is." This is not true, for men can make out their "income tax" reports. Shall we be more careful with men than with God? Keep before you that the tithe is of the "net income," "Living" or "Increase." The tithe is to be of the increase, or living not of profits.

## III.

For what shall the tithe be given? "For the preaching of the Gospel." That is what God ordains. Malachi says: "Bring to the storehouse." God's storehouse in Old Testament times was the Temple. In New Testament times, it is the churches. Further the "whole" tithe should go to the storehouse. The mistake many make is to make their own pocket the distributing center. And there is no authority for that. The "keys of the Kingdom" are in the hands of the churches. The local church therefore alone has the right to distribute the tithe. One who uses the tithe, "God's money," for other purposes, is guilty of exactly the same thing as God charges Israel of through Malachi—To be plain, one who uses God's money for helping some decrepit member of the family, some poor relative, or any other purpose not primarily for carrying out the commission of Jesus Christ, robs God.

## IV.

Blessings are pronounced on the tither. Fevers, consumption, drouths, blasting and mildews, wars, boll weevil, army worm and other curses are on the non-tither. Note Deut. 28:22; Amos 4:6-12; Mal. 3:8-11; Prov. 3:9-10.

Individual cases of blessings in these present times could be cited by dozens. Many instances have been cited in tract and book. Many more might be cited from personal experiences. Now may we get a clear cut definition of tithing.

"It is the bringing of one-tenth of the increase to a church of Christ to be used for preaching the gospel."

## THE BIBLE AND PROPERTY.

"In the beginning God created the heaven and the earth"—Gen. 1:1.

"And God created man in His own image"—Gen. 1:27.

"And Jehovah God planted a garden eastward, in Eden; and out of the ground made Jehovah God to grow every tree that is pleasant to the sight and good for food"—Gen. 2:8-9.

"And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it. And Jehovah God commanded the man, saying, of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil thou shalt not eat"—Gen. 2:15-17.

Here we have God, man and property, and the Divine law governing the relationships for all time clearly stated. We note that God did not transfer His title to the garden. It is God's garden and God's man. God puts His man into His garden to tend it. He gives him perfect freedom to eat of all the trees of the garden, but—and here he reserves a definite portion of the fruit as man's

recognition of Divine ownership and sovereignty.

Coming down to Israel's time we read— "And the land shall not be sold in perpetuity; for the land is mine."—Lev. 25:23.

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is Jehovah's; it is holy unto Jehovah."

"And all the tithe of the herd or the flock, whatsoever passeth under the rod, the tenth shall be holy unto Jehovah."—Lev. 27:30-32.

"And unto the children of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their service which they serve, even the service of the tent of meeting."—Num. 18:21.

Here instead of a garden and a man, we have a land and a people with the same law in fuller detail to apply it to the more complex condition. It is still God's land and God's people. God puts his people into his land to tend it, and again reserves a definite portion of the fruit as their recognition of His ownership. Under the more complex conditions, God now states what His reserved portion shall be used for, namely, to support those who have been set apart to perform the holy ministrations.

Passing to the New Testament dispensation. In the fourth chapter of First Corinthians we find Paul discussing the support of those who devote their lives to proclaiming the gospel. In the thirteenth verse he points back to the law just quoted (Num. 18:21), and says, "Know ye not they that minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar?" and then he adds, "Even so did the Lord ordain that they that proclaim the gospel shall live of the gospel."

Here Paul brings the law of God's holy tithe over into the Christian church as the Divinely ordained plan for supporting those who proclaim the gospel the same as it was used in Israel's day to support those who performed the sacred ministrations.

Thus we have the Divine law, first stated in the garden of Eden, running like a golden thread through the entire Word, and still in force as God's plan for financing the work of evangelizing the world.

When Adam and Eve coveted what God had reserved and began to appropriate it to their own use, the trouble for the race began. When Israel coveted what God had reserved and failed to bring the whole tithe into the temple they were always in trouble and God was obliged to say "ye are cursed with a curse; for ye rob me."

God's people today are repeating the sin of Adam and Eve and of Israel. They are coveting what God has reserved and declared holy and appropriating a large part of it to their own uses, and are in trouble.

Is not God saying as of old, "Ye are cursed with a curse; for ye rob me?"

Many seem to confuse Paul's statements regarding free will offerings for charity with his statement of the Divine plan for the support of the church finance. When raising money for the relief of the poor saints in Jerusalem, as we are now doing for war sufferers, he talks about free will offerings and says, "Let each man do according as he hath



purposed in his heart." When discussing the support of the work of proclaiming the gospel, he has nothing to say about free will offerings, but points back to the law of the tithe and says, "Even so hath the Lord ordained."

BENJAMIN STARR

Special Field Representative of the American Baptist Home Missionary Society, New York City.

#### STEWARDSHIP THROUGH TRAINING.

(Auber J. Wilds, State Secy. B. Y. P. U.)

"A man can be saved and not be a Christian," was a statement made the other day by a very earnest Christian worker, and it is a very true statement when we take the word Christian and sift it to its real meaning. To be a saved person means that we have escaped an everlasting hell, and to be a Christian means to be Christ-like or like Christ. The reason all saved persons are not Christians is because the injunction of Paul to "neglect not the gift that is within thee" has not been carried out. The gifts have been neglected and consequently our churches are filled with folks who have really passed from death unto life, who will really go to heaven when they die, but to call them Christians would be a misapplication of the word, taking the word to mean like Christ. The two terms represent two types of stewards. To be saved and only to be saved is to be an unfaithful steward and to be a Christian is to be a faithful steward.

Every one whom Christ hath redeemed, by virtue of that fact is a steward and God wants and expects him to be a faithful steward: 1 Peter 4:10 "According as each hath received a gift, minister it among yourselves as good stewards of the manifold grace of God." Paul tells us that we have different spiritual gifts and that these gifts should not be neglected.

*Why are these gifts neglected?* In the heart of every person who has trusted Jesus for salvation there is a desire to serve in some way the Lord, but there are very few who will be driven by that desire to take the initiative and do for the Lord to the best of their ability whatsoever their hands find to do. The vast majority of young converts do not know what to do nor how to do it. Their human nature being the same as before conversion they are too timid to take the initiative and therefore are left to dwarf in their spiritual lives.

*Are they altogether to blame?* We do not think they are altogether to blame. Paul knew that these things would be so, for he says in Acts 20:29 "I know that after my departing grievous wolves shall enter in among you, not sparing the flock." So he gave commandment to the leaders of the churches to look after these weaker members. In the preceding verse, Acts 20:28, "Take heed unto yourselves and to all the flock in which the Holy Ghost hath made you bishops, to feed the church of the Lord." The responsibility rests upon the church to furnish an outlet to these young converts, that the pent up desires they have to serve the

Lord may find expression. A job should be given to each one of them.

*How can we find work for them?* Since we have different talents, and all can't do successfully the same things, how is the church to intelligently furnish a job or an outlet to the pent up desire to serve? Their talents have got to be discovered and developed and that is exactly what the B. Y. P. U. is for, to discover and develop these talents. We are stewards of our talents and until we have developed them we can be of but little use to the Master. Now we do not say that the B. Y. P. U. is the only way whereby this may be done, but we do say that it is the best way, the quickest way, and the surest way. The B. Y. P. U. offers an opportunity for the development of the talent for public speaking, for planning and executing, for committee work and co-operation and many others.

All of our work and study point to the one goal—training to be efficient and effective church members. We seek to make "Christians" out of saved folks, faithful stewards out of unfaithful stewards. Our verse is 2 Tim. 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The church that feels the need of good stewards could do no better than to back up the young people in their work as a B. Y. P. U. by their prayers and interest, and through that means raise up a generation of men and women saved to serve.

#### IMPORTANT ANNOUNCEMENT FROM MISSION HEADQUARTERS.

B. D. Gray, Corr. Secretary.

We have two announcements to make to the brotherhood, one of regret and the other of rejoicing.

The retirement of treasurer P. H. Mell and office assistant, M. M. Welch.

Most of last year our treasurer, Dr. P. H. Mell was in very poor health. He and the Board entertained the hope that he might at any time be able to return to his task. At our annual meeting in June, however, Dr. Mell did not feel that he was well enough to continue the heavy work and declined a reelection. The board regretfully accepted his declination and expressed to him sincere appreciation for his faithful services while treasurer of the board.

He retires from a position that he filled with unwavering fidelity for a number of years with the esteem and gratitude of the board, and I know full well, of the denomination at large. He will have our prayers and best wishes for a complete restoration to health and for continued usefulness in the service of the Master for years to come.

Mr. M. M. Welch, our office assistant, was on account of sickness and age, retired by the board after a term of service extending over a part of Dr. Tichenor's term as corresponding secretary and during the terms of Drs. F. H. Kenfoot and F. C. McConnell and the present incumbent, Dr. B. D. Gray. He carries into his retirement the board's appreciation of his

services and best wishes and prayers for the favor of God upon him in the future.

I join most heartily in these wishes and prayers of the board for these two brethren whose services with us have closed:

Very soon announcement will be made as to their successors. In the meantime the corresponding secretary has been requested to act as treasurer pending the securing of a successor to Dr. Mell. He is likewise discharging the duties of the office assistant.

Dr. W. W. Hamilton becomes superintendent of evangelism and Dr. S. Y. Jameson, superintendent of enlistment, beginning September 1, 1918.

The whole brotherhood will be happy to learn that Dr. W. W. Hamilton, pastor of the First Baptist Church of Lynchburg, Va., is to return to the service of the Home Mission Board and will be superintendent of Evangelism, a position which he formerly held and left at the call of his noble church that now releases him to return to us. We count ourselves happy at Dr. Hamilton's acceptance of the board's call to this great work. He is peculiarly fitted for this task and the demands of the field will give him widest scope for his versatile gifts. The church in accepting his resignation made beautiful attestation of their love and confidence in Dr. Hamilton and their appreciation of his valuable services as their leader.

On the other hand they were great and unselfish enough to yield him to the larger field of usefulness and expressed their acquiescence in the following strong and beautiful words: "So fully does this church recognize the accuracy of our denomination's fixed resolve to secure the pre-eminent gifts of our pastor for this larger service in the Kingdom of God that we cannot hesitate, we may not dally with our desires, we must impart this spiritual gift to the multitudes as part of our service."

Dr. S. Y. Jameson comes to the superintendency of our enlistment work in the full prime of his powers with a large experience in denominational work, having four years been corresponding secretary of the Mission Board of the Georgia Baptist Convention, President of Mercer University and Ouchita College, and is at present leading in the movement to remove the indebtedness of \$500,000 on the Georgia Baptist institutions.

He comes to his new task with a fine conception of its tremendous importance and far-reaching possibilities and with a real zest for its successful accomplishment.

With evangelism and enlistment given the stress that they deserve in those great and significant times we expect to make this the greatest year of all the years in the remarkable work of the Home Mission Board.

#### THE UNION MOVEMENT—QUESTIONS OF LIMITATION.

J. B. Gambrell.

We are dealing now with one of the most comprehensive, well-planned, intensive and extensive movements of our times—The Union Movement. There is every effort made to obliterate distinctions and the objective is,

(Continued on Page Seven.)



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Daniel Bldg. Jackson, Miss.

Phone 2131.

\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT  
JACKSON, MISSISSIPPI

BY THE  
Mississippi Baptist Publishing Company  
H. I. LIPSEY, Editor.

Entered at the postoffice at Jackson, Miss.,  
as second-class matter.

When your time is out, if you do not wish paper continued, drop a card. It is expected that all arrearages will be paid before ordering paper stopped.

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

## EDITORIAL.

### STEWARDSHIP AND THE TITHE.

A steward is one who manages the business of another and is entrusted with property necessary for the conduct of the business. Christian stewardship covers the whole field of our activity and our responsibility. We are not stewards simply in a limited sphere or sense but in the whole matter of our time, our energies, capabilities, opportunities and our property. This is the Bible teaching throughout and the early disciples grasped it soon after Pentecost, when it is said that none of them counted what he had as his own.

The difference in the Old Testament conception and that of the New is the angle of approach. The Old holds good on all subjects of duty and in that of property no less than others. The Old Testament says "Thou shalt." The New says "I will." The duty remains the same, the approach to it is different. In the Old it is a command to do; in the New it is an inquiry, "What shall I do?" One job or one title of the law shall not pass away till all of it is fulfilled. The new covenant makes one say "I can do all things through Him who strengthens me. The law says 'do and live;' the gospel says 'Lo I delight to do thy will, O God.'" The difference is not in a change in the will of God, but a change in the attitude of the will of man. "I will make a new covenant in those days. This is the covenant that I will make, saith the Lord: I will put my laws into their mind and write them in their hearts." They no longer stand over against us for our condemnation but abide within us for our inspiration.

This ought to help us to the right attitude on the tithe and stewardship. We are not under law so that we are condemned by it; we are under grace which inclines and enables us to do the will of God. We have no more an exactor to stand over us with threats of excommunication for transgression; but we have "God who worketh in us to will and to do of His good pleasure." The eternal principles of righteousness abide. The sovereign ownership of God is the same today as ever. His people are His representatives, His stewards. This stewardship was acknowledged before there was any law requiring the tithe when Abraham gave tithes to

## THE BAPTIST RECORD

Thursday, August 8, 1918.

### CO-EDUCATION IN MISSISSIPPI COLLEGE.

Melchizedek. He did not do it under law but under grace. The gospel was preached to Abraham. He was the father of believers. He believed God and it was accounted to him for righteousness. God did not demand the payment as of law, the sight of the priest of The Most High God was enough.

In the law of Moses the giving of the tenth became a statute. The Jews were a stiff-necked people, uncircumcised in heart and God required it of them as of right and necessity. It is the will of God and they must do it. Today it is the will of God and we will do it. The man who does not willingly, joyously give one-tenth of his income to God, needs to search his heart to see if it has ever been brought under the influence of grace. Shall we continue in the sin of covetousness because we are not under law but under grace? God forbid. In this matter as in all that pertains to the will of God we must be swift to hear, eager to know the will of God. We should receive with meekness the implanted word. It is as much the duty of preachers to preach the truth of God about giving the tenth as it is to preach on honesty and purity. The real Christian will gladly hear the word of the Lord. It may put to death the members which are on earth; but the soul will live and be free.

We are God's stewards and we are entrusted with the care and use of what He has created. All of it is to be so used as that we can give a glad account of our stewardship. And one-tenth at least is to be put into those places which directly affect His service and the progress of His Kingdom.

### HELP NEEDED.

The Baptist Bible Institute will be able to employ several young men for a part of their time in caring for the buildings and grounds. An experienced engineer is needed for the winter to run the heating plant. A good experienced woman is needed to cook—must be strong and willing. Several young women can be used part time helping with the housekeeping. This is a good opportunity for those who want to take a course at the Institute, and need help to pay expenses. Any who may be interested in this should write immediately to Dr. J. E. Wyntkin, Business Manager, 1231 Washington Ave., New Orleans, La.

Every dollar we give strikes an immortal chord and rings an eternal song. "I was an hungred, and ye have me meat; thirsty, and ye gave me drink; naked, and ye clothed me; sick and ye visited me; in prison and ye came unto me; a stranger and ye took me in."

"Naught that I have my own I call,  
I hold it for the Giver;  
My heart, my life, my hope, my all,  
Are His, and His forever."

If God gave men no more than they are grateful for, they wouldn't have much. It is sad, therefore, in the extreme, that when God gives us the privilege of making money—offering to him, as an expression of our gratitude, any one of us should begin to make excuses.

Rev. W. S. Landrum is working while on his vacation from the Seminary by holding meetings in Mississippi. This week he is in his native county of Holmes, helping Pastor Evans.

Shall we have it or not? Many of the friends of education have thought for many years that our college should open its doors to girls, others have very vigorously opposed this plan.

Get before us a few facts:

1. The Woman's College and Blue Mountain are crowded and can not accommodate the girls who apply. Hillman will be full. The I. L. & C. is overflowing, so the other girls schools are full. Many girls leave the state for their education.

2. What male colleges in the state have girls? The University, Millsaps, the Normal College and Clarke.

3. What about our Baptist colleges in the South? Here are the facts (literary college students 1917-18):

William Jewell, men 238, women admitted first 1918.

Ogachuta, men 117, women 148.

Louisiana College, men 120, women 67.

Georgetown, men 173, women 147.

Bethel, co-educational.

Howard, men 124, women 35.

Wake Forest, men 277, women, none.

Furman, men 213, women, none.

Richmond, men 290, women, girls school in connection.

Erson University, men 268, women 274.

Stetson University, men 143, women 122.

Baylor University, men 443, women 464.

Mississippi College, men 196, women 1.

Millsaps, men 101, women 65.

Normal College, co-educational.

University Mississippi, men 186, women 68.

4. Mr. Baker, secretary of war, will present his recommendations to Congress this week making the draft age from 18 to 45. This will make fearful inroads on the male colleges. However all protection possible will be thrown around the colleges by the government. Those who enter the student training corps units will be placed in class V. D. We are striving to get a unit established here. At best, we will suffer in attendance. We do not complain. Our country has one great and all absorbing idea now—whipping Germany—and our boys must do it. So our blessing go with them in their noble task.

5. Our great plant is here, fully equipped for this additional work. Dormitory (Ratliff Hall) teaching force, laboratories, class rooms, etc.

6. No additional expense will be incurred.

7. No hurt will come to the other colleges since they can not accommodate all the girls who apply.

8. Ratliff Hall which is on the opposite side of the campus from Jennings Hall, is ideally located for girls and with a good matron can be thoroughly protected.

Immediately on reading this if you are a Baptist or a friend to our educational interests write me your opinion. If a great majority of our people favor co-education in Mississippi College, plans will be made to open it this session to our girls. If you do not favor it, say so.

Give us your opinion by first mail.

Yours cordially,

J. W. PROVINCE.



## JULY FINANCIAL STATEMENT OF OUR ONE TREASURY SINGLE BUDGET FINANCIAL SYSTEM

## RECEIPTS

Brought forward from June	\$124.87
Sunday School Offerings	28.11
Miscellaneous Plate Offerings	28.98
Advertisements in Bulletin	49.50
Special S. S. for Armenians	35.37
Individual Weekly Envelopes	511.54
	\$778.37

## DISBURSEMENTS

Home Expenses:	
Pastor's Salary	\$225.00
Pastor's Supply	30.00
Church Missionary	40.00
Organist	15.00
Janitor	15.00
Rent Pastor's Home	25.00
Sub. So. Miss. Assembly	25.00
Delegates So. Miss. Assembly	20.84
Payment on Piano	20.00
Printing	46.25
Incidentals	8.74
	\$480.83
Denominational Objects:	
State Missions	\$ 47.92
Home Missions	37.50
Foreign Missions	47.92
Ministerial Relief	4.15
Christian Education	35.42
Orphanage	22.92
Hospitals	12.50
	\$208.33
Special Designated Objects:	
Armenian Sufferers	\$ 45.00
Total Disbursements	\$734.16
Balance on Hand	\$ 44.21

The above statement rounds out the first quarter of our new fiscal year under the One Treasury Single Budget System. These three months have been such as to thoroughly test the budget system as a church financial plan. Our pastor has been on sick leave during the full time. However, we have made a very gratifying showing. Our total receipts for the three months have been \$2,113.03. Of this amount we have used \$1,343.82 to pay the expenses of the church at home, and have given \$724.99 to outside causes, leaving a balance in the treasury of \$44.21.

MISS FANNIE TRAYLOR,

Financial Secretary Second Baptist Church, Jackson, Miss.

Dr. T. A. J. Beasley passed through Jackson this week on his canvassing expedition, picking up students as he went. He has now \$1,000 in sight for repairs on the college building and is confident of a good opening. He says he will bring with him quite a large number of students who were his pupils at Ecru last session, including several preachers. The faculty is already organized and the people of Newton and the surrounding country are standing by him loyally.

On Tuesday of this week the Louisiana Senate voted to ratify the federal prohibition amendment by a vote of 21 to 20. The house in a previous session voted for it by a large majority and doubtless will do so again. In the former session of the legislature the amendment was lost by a tie vote, one prohibition senator having previously resigned. But the governor called a special session for a vote on this question and it seems that prohibition won out.

The editor was last week with Pastor J. G. Gilmore in a meeting at Wanilla. The congregations were good and the interest fine. There were ten added to the church, seven of them by baptism. This is a church that has been helped by the board. They have had a struggle but a healthy growth. The pastor has the hearty support of his people and is doing aggressive work. Several subscriptions were secured to the Record.

The following brethren have recently given the following amounts on condition that ten may be found who will give \$500 each: K. C. Hall \$500, T. B. Bonner \$500, R. Batson \$500, J. L. Johnson \$500, W. A. Dockery \$500. Mr. Batson's was unconditional. Who will be the next to follow? We can use Liberty Bonds and War Savings Stamps. We are getting out of debt.

Brethren A. D. Muse and W. R. Haynin closed a successful meeting last week at Union Church, Pike county. The former is this week with Pastor J. A. Chayman at Hebron Church, Amite County. The latter goes to Fairview, Carroll county.

This week Rev. W. R. Cooper is helping pastor B. L. McKee in a meeting at Liberty.

## Baptist Education Commission

R. B. Gunter, Sec'y.

The purpose of this article is to remove boasting from our people by showing our standing educationally, our shortage in leadership, our indifference to the third division of the Great Commission; and to inspire them by showing the open door which is now before us.

I. The attitude of Baptists towards education.

The Baptists are not as enthusiastic over education as are other denominations. Emphasis in our religious work has been on conversion and baptism; leaving out the third division of the commission which deals with teaching. This neglect goes far back into our history. The time was when Baptists were little recognized by those in authority. But if all this indifference were in the past, we could feel much more certain about the future. But it still stares us in the face today—yes, stares, with big and un-

tearful and impenitent eyes. For every one thousand Presbyterians and Congregationalists fifteen go to college. But for every one thousand Baptists, only six go to college. For every four Methodists who go to college, only three Baptists go. This is true, notwithstanding the fact that the Baptist denomination is the largest Protestant denomination in the United States.

Our indifference towards education is further seen in the lack of financial support of our schools. The Baptists in Tennessee have lost fifteen schools in the past twenty years. A large number of Baptist schools in Mississippi have been lost. The Grenada College which we lost is doing a great work for the Methodists. They are putting \$125,000 in new buildings this year for this college. The Presbyterians are reviving a college in Pontotoc in which town the Baptists let one die some years ago; and there has been no resurrection. The Baptists have less than half as many schools as they had twenty-five years ago. In a recent campaign in which the Mississippi Presbyterians made for the raising of \$150,000 for education, nine-tenths of the membership contributed. In the recent campaign which the Baptists made for \$100,000, not over two-tenths promised to contribute; and not more than about one-tenth have actually contributed.

The Mississippi Presbyterian program for education calls for \$1,000,000. The Methodists of the South have for their educational program the raising of \$13,000,000. The Methodists of the North have almost completed their campaign for \$30,000,000. The Southern Methodists have recently established two great universities; one member of church giving \$1,000,000. The Baptists have no university in the South; and only one school worthy of the name, university, in the whole United States. And we have heard of but one man who has given as much as \$60,000 to our schools.

Many Baptists who believe in education do not believe in Christian Education. Baptists furnished more than one-third of the student body in our state schools last session. We should furnish some; but so long as there are more Baptists in state schools than there are in Baptist schools our denominational work will continue to suffer.

## 2. Baptist leadership.

That denomination which educates most is destined to be the leading denomination. The Baptist denomination is short on leadership because it is short on education. The Southern Presbyterians have a little more than one-tenth as many members as have the Southern Baptists, but they furnish as many leaders as we do. The Baptists have never produced a President of the United States; have produced no author, artist, or musician of first rank. In the army today we are furnishing much larger per cent of common soldiers than of officers; and the officers we have are confined largely to the lower grades.

## 3. Baptist needs.

First, we need educated preachers. A man who has merely enlisted in the ministry is seldom ever strong, until he shall have been

(Continued on Page Seven.)



**Department of the Convention Board**  
**J. BENJ. LAWRENCE, Cor. Sec'y**

**STEWARDSHIP OF OFFICE.**

I am discussing not office in general, but the pastoral office.

If I can properly interpret Scripture, the pastorate is an office. It is related to the local church in a very vital way, in fact it is one of the means by which the local church functions in kingdom service, but in its widest significance, in its ends, aims, purposes and character it belongs to the Kingdom of Heaven.

This being the case, the pastor is a kingdom man. His field of service should never be limited by the boundaries of the local church which he serves. In fact, the church of which he is pastor is not his field, the world is the field and his church is the force with which he is to labor in the world field. The objective of his pastoral activities is expressed in the Great Commission. His duty is to see that the church of which he is pastor takes its place and fulfills its function as a kingdom agent.

This can be better appreciated if we will remember that the local church is not the ultimate end of divine thought, but the Kingdom of Heaven is; that the redemptive forces of grace are not working to establish local churches as the ultimate end of their objective, but these forces are working through local churches as a means to establish the Kingdom of Heaven. It is only when the church is thought of figuratively as constituting the whole family of the redeemed that it becomes the end of redemptive activity, and when thus considered it is identical with the Kingdom of Heaven. This seems to be the idea in Matt. 16:19. When Christ gave to Peter the keys of the kingdom it would seem that in some way he was conferring official authority upon a divinely called and commissioned ministry in his kingdom. The reference in the epistle where the pastor is admonished to "take heed to the flock over which the Holy Ghost hath made him pastor" seems to bear out the same idea and would lead us to understand that while the pastor is set in the local church, he is at the same time set over the local church as the overseer.

Now if the pastorate is an office, and the pastor is an officer belonging to the kingdom, then the pastor is the steward of kingdom interests and his obligation can only be fully expressed in kingdom terms and fully met in kingdom service. Motives, purposes, aims and activities which begin in and end in the local church can never be the measure of a pastor's responsibility; kingdom ends and kingdom aims and kingdom activities must always be his.

Taking this position as being correct without further elaboration or argument, let us turn to the question of stewardship as it relates to the pastoral office. What is the pastor's responsibility as an officer of the Kingdom of Heaven?

It would seem to me that his duty is three-fold:

*First, it is to put before his church and*

*keep before his church kingdom ends, kingdom aims and kingdom activities.*

*Second, to teach and train the members of his church so that each one will become an effective kingdom worker.*

*Third, to so organize his church and relate it to the larger and wider organizations of the kingdom that it will properly function in the co-operative life of the kingdom.*

If in God's plan the local church exists for the bringing in of the Kingdom of Heaven, and what can be the reason for existence if this be not it, then no church can be true to Christ without living the kingdom life. To live the kingdom life it must be dominated by kingdom ideals, moved by kingdom impulses, have as its objective kingdom ends and be busy daily in carrying forward kingdom activities. This cannot be accomplished unless the world-wide interests of the kingdom are kept constantly before the church. The church must be brought to see and to know that these interests are not simply desirable undertakings in which it may not engage, but that they are the divinely appointed tasks which the Lord has set his churches to accomplish, and that any church failing to make these kingdom interests its first concern not only becomes derelict in duty, but also loses its right and reason to exist. Such a church is lost so far as the real purpose for its existence is concerned. The pastor's duty is to save the church of which he is pastor to its mission and he can do this only by keeping its mission constantly before it by teaching and training its members in work looking to the accomplishment of that mission and by organizing it and fitting it into the large organizations of the kingdom so that it will properly function in the kingdom life.

This leads us to the conclusion that the pastor is responsible for the missionary life of the church which he pastors. It is for the purpose of kingdom service that the office of pastor was created. No institution can exist without organization and officers. The church is not an exception to this rule, and so God in his infinite wisdom hath appointed pastors in the church but over the church in order that they might lead their flocks not simply into green fields of kingdom inactivity and sloth, where they might revel in the luxury of rich local pasturage, but into wider fields of kingdom service where they might become agents of the great God in getting His will done in the world. The statement that the pastor is the key to the situation is founded upon this conception of his place in the church life. He is God's appointed man to lead the church out of its inactivity and to thrust it into the kingdom life, and when the Great Shepherd shall come methinks He will call His ministers to account upon this as one of the chief things which He gave them to do. They are to preach but their preaching is the proclamation of the coming kingdom as the end and aim and goal of all Christian activity and in so far as they are leading their churches into the kingdom of life causing them to function as factors in the bringing in of the Kingdom of Heaven are they faithful stewards? May the Lord help all of us to

see that the only far off divine event to which all our aims and prayers and activities lead is the establishment of the Kingdom of God so that His will may be done in earth as it is done in Heaven.

**STEWARDSHIP.**

Stewardship is simply the practical recognition of one of the cardinal facts embedded in the universe, that is that it all belongs ultimately to God. He made it all, brought it to its present state, and it has not changed hands since it originated. Its lands, its minerals, its horses and cattle, its crops, its men and women are all His. Human ownership is only partial and permissive. Individual ownership is recognized as only partial in modern society; the social body retains ultimate control on its own hands. Society through its supreme organization, the state, maintains its ultimate ownership, condemns and takes property at prices fixed by itself, abates nuisances and in general does as it will when the ultimate test comes. Ordinarily the individual's rights are held sacred, but always with the proviso that society must be properly served.

In the same way ultimate ownership of ourselves and what we possess is in God, and stewardship is the recognition of that fact. We can have it only as we use it properly. We hold it for Him to use as He directs; our rights are lost the moment we use it to thwart His purposes or even fail to use it to further those purposes.

This applies to our property, our money, our possessions. He has given us ability and opportunity to earn these things that we may use them for his purposes. All ability ought to be employed with that in mind, and all possessions held and used in this way. We are not our own, neither are the things we possess our own. They are all God's to be used for Him and at His direction. This is stewardship. If this simple and obvious fact were recognized and acted upon by all Christians it would multiply the available supply of Christian power and resources many times over. All departments of the Lord's work would feel the thrill and throb of new life and power, money would be abundant for all the interests of the kingdom. All of us ought to cultivate in our selves and others the sense of stewardship over ourselves and all our possessions.

**RESOLUTIONS.**

Passed by the South Mississippi Baptist Assembly, Hattiesburg, July 21-28.

The pastors who were in attendance at the South Mississippi Baptist Assembly, July 21-28 in discussing the conditions and needs of the state in general and of Camp Shelby in particular, decided that the resolutions below should be introduced before the Assembly.

Since the meeting of the State Convention at Brookhaven in November last, the expenses of the State Mission Board have been necessarily increased considerably, in order to take care of the work at Camp Shelby. In that camp, where it is said that probably



half the men are either Baptist or Baptist-inclined, and not a single chaplain is a Baptist, our board is forced to spend much more money than was at first expected. We who visited the camp and saw the situation for ourselves, realize that the board is doing a wise thing there, in conjunction with our great Home Board. What they need more than anything else is sufficient money to do the work adequately.

Moreover, the needs of the board are increasing in other ways. The government is calling our preachers in increasing numbers, and consequently many churches are becoming pastorless. This creates added responsibility for the board. More money will be needed there.

In view of the increased and still increasing demands that are being made on the State Mission Board, due to the work that is being carried on among the many thousands of young soldiers at Camp Shelby and due also to the pastorless churches among us, made so by the call of the pastors by the government for war service.

Be it resolved, therefore, that it is the sense of the South Mississippi Baptist Assembly, in convention at Hattiesburg, that the Baptists of Mississippi should make a strenuous effort to raise \$50,000 for State Missions this year, instead of \$40,000.

#### THE UNION MOVEMENT.

(Continued from Page Three.)

to land Baptists, with everybody else, into one mass, on a pecto-Baptist basis, with every vestige of the distinctive principles of Baptists obliterated.

Our danger lies largely in a lack of discrimination. The Baptist World says:

"Meantime it would be a pity if Southern Baptists should commit themselves to insistence on becoming, at such a time of opportunity as this, an exclusive, isolated body. We are sure neither Dr. Love nor any other leader among us can desire that. We have sufficient manhood of conviction and maturity of experience to enable us to be loyal to Christ, His word and His program, without repudiating all fellowship in council and conference over plans with others who love the same Lord and seek to save the same world."

Where this is weak, indeterminate, and subject to misinterpretation, the Southern Baptist Convention in its action at Nashville is strong. In the report of the efficiency committee, passed overwhelmingly at Nashville, the following explicit words are found:

"We wish to add that pending the realization of Christian Union in the ideal sense we may resort to the principle of Christian co-operation. Many moral, social, civic and other movements invite the united effort of every lover of his fellow men and friends of righteousness. Our modern civilization is undergoing many changes and making rapid progress in material things. Moral issues are multiplying on all hands. The moral forces of the nation are challenged as never before. We hereby avow in the most emphatic manner our desire and willingness to co-operate in all practicable ways in every cause of righteousness. We join hands with

Christians of all names in seeking these common ends."

These words were written into that record by President Mullins. They are carefully guarded. They are so framed as to protect the churches against a co-operation that openly or implicitly surrenders the principles of the Baptist denomination. Baptists will co-operate to the limit along these lines, not only with Protestants, but with Catholics, Jews, or any. I have participated in temperance meetings with Catholic priests as well as with Protestant ministers. The sphere of co-operation according to the words written by Dr. Mullins is out on the common field where churches are not involved. This does not at all accord with the ideas of the Federal Council of Churches, or the Edinburgh continuation committee, or the Sunday School Union, etc. The limitation here is of exceeding importance and this limitation is set by the Southern Baptist Convention.

Another part of the Nashville report reads:

"We believe that the highest efficiency of the Southern Baptist Convention in the propagation and confirmation of the Gospel can be attained:

"1. By the observance of strict loyalty to Christ as the head of the church, in a spirit of candor and Christian courtesy toward all who profess to be His disciples.

"2. By preserving a complete autonomy at home and abroad, unembarrassed by entangling alliances with other bodies holding to different standards of doctrine and different views of church life and church order."

Thus the Southern Baptist Convention set the metts and bounds intelligently. The Convention puts up the fences. Fences are fine things, not only to take care of crops, but to promote fellowship among neighbors.

Baptist churches cannot federate. They abhor over-head management. They will not tolerate it in any form. It is a reversal of their spirit and genius. He, who, in view of the purposes and methods of the Federal Council of Churches and other like organizations, becomes a part of the movement, has already abandoned, in his thinking, the Baptist position.

I am not as sanguine as is the Baptist World concerning the resisting power of Baptists, who allow themselves to be enveloped in the atmosphere of this union movement. It has been tried out in England, and the Baptist World knows the results. All the edge has been taken off of the Baptist sword, and resistance to outside influences is practically gone. It is being tried out in the North. The president of the Northern Baptist Convention, for the last year has come out in a statement concerning the new church. The church, he would like, would take in everybody—Unitarians, Agnostics, Atheists—and on the principle of the Union Movement—why not? There are to be no limitations as to church membership. I can see no reason to believe that Southern Baptists are inherently any different from other people. It is my conviction that Protestant Christianity is now more in peril than it has been in a hundred years.

The space allowed this article will not allow me to give reasons. But this is certain—if the movement so ably led by Mr. John R. Mott succeeds according to his plans, not only will the Baptist positions all be obliterated, but Christianity will be played down to a heterogeneous mass of disjuncta-membra without form and void. Men will cease to think for themselves. The Word of God is pushed back and made to give way all along the line to inter-denominational politics, miscalled, "Statemanship."

If we have any wisdom we will follow the policy approved by the Southern Baptist Convention, avoiding all entanglements with other bodies which are not founded on the Word of God.

#### BAPTIST EDUCATION COMMISSION.

(Continued from Page Five.)

educated. This work can be done without our schools, but it is seldom done. Those denominations which are educating most are making the greatest impression on the nations.

Second, we need leaders in the world's affairs. We need more men who will command a hearing everywhere. For this to be, we must educate. The Presbyterians furnish ten leaders to our one. But they have always emphasized education in both ministry and laity. It cannot be disputed that we have as much truth—broad truth—to offer as any denomination has; but to obtain a hearing we need intellectual giants. We should have a larger voice in political and civil life as well as in religious life. Dr. Truett says that as a result of our neglect of Christian education, we have invited the bramble to rule over us, as did the trees of the forest in the days of Jotham. In the future we must look to the foreign fields for our leadership, unless we educate at home.

In the third place, we need co-operation in our school work. If a successful warfare is dependent upon co-operation; if better agriculture is dependent upon co-operation, how can we expect to succeed in our educational work without it? Our liberty and our independence must not be interpreted to mean that we are to stand every man alone and do nothing. The time has come when if we stand, we must unite. Let it no longer be said that only one-tenth per cent of our preachers; 87 1-2 per cent of our active Christian workers, and from two-thirds to three-fourths of the leaders come from Christian schools, we see at once where the emphasis should be placed in order to supply our needs. Many are fearing that all the denominations will unite; but there is greater reason for fearing the results arising from a lack of union of the members of our own church. The Baptists talk democracy more than do any other denominations; but practice it less than do the majority of other denominations.

In the fourth place, we need to realize the consequences of a departure from Christian schools. Crime is increasing in the United States. In France it has almost doubled since banishing Christian schools. In Germany where there are no Christian schools, vice has become a science; and woman is the greatest sufferer.



## Mississippi Woman's Missionary Union Page

MRS. P. J. LIPKEY, Editor, Jackson  
 MISS M. L. LACKEY, Cor. Sec. Treas., Jackson  
 MISS MARY RATLIFF, College Correspondent, Raymond  
 MRS. C. J. NGEST, Building & Loan Fund, Oxford  
 MRS. J. L. JOHNSON, JR., State Trustee, Training School, Hattiesburg  
 MRS. J. J. KENT, Personal Service, Lead-  
 at Forest

## Central Committee

President—Mrs. A. J. Aven, Clinton  
 Vice-President—Mrs. A. K. Godbold, McComb; Mrs. Martin Tall, Clarkdale; Mrs. E. K. Lida, Columbus; Mrs. F. H. Bancroft, Piquette  
 Other Members: Mrs. J. L. Johnson, Jr., Mrs. L. M. Robins, Oklawaha; Mrs. I. E. Trotter, Shaw; Mrs. Wm. S. Jones, Baldwin; Mrs. McDonald Watkins, Natchez; Mrs. C. C. Longest, Oxford; Mesdames A. H. Larkin, P. B. Bellows, W. A. Borum, Jackson; Mrs. Nell V. Bullock, Meridian  
 Recording Secretary, Mrs. Rhoda Knoche, Jackson

All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund, which should be sent direct to Miss M. L. Lackey.

## AN APPRECIATION AND AN APPEAL

From the hearts we missionaries in the Italian Mission work of West Tampa, Fla., want to thank Miss Lackey and the women of Mississippi for the love, sympathy and interest they have shown us since our disastrous fire. They have given expression of this to the amount of \$78.59, the largest amount coming from Y. W. A. of Shaw. Others contributing have been the W. M. S's of Bentonla, Newanee, Clinton, Columbus, Enterprise, Bogalo, Sumrall, Cor. Secy. W. M. U., box from Sun Beams of Tupelo and one man from Carrollton, Miss. Brethren that man's offering is lonesome! May God bless each giver as we express our sincere thanks.

It occurs to me, that there are perhaps many more in Mississippi who would like to have a share in the re-establishment of our furnishings and equipment for our work with this dear Italian people. I have faith to believe they would like to do something special, that is, add sufficient money to the amount already given to replace one of our pianos, the one for religious and school purposes in the main building. Now, I shall not expect an amount to purchase a new piano but my idea is to get a good make in an instrument that has been used. I hope to find one for \$100 or \$200. If the first amount you have given more than half up to date.

You could give nothing that would mean more to our work nor appeal stronger to our music-loving Italians than a piano to guide in our gospel singing and we hope help to sing many into the kingdom of our Lord and Saviour. Ask our Heavenly Father if He would not want you to do this for Him.

Yours in loving appreciation,

FANNIE H. TRAYLOR,

West Tampa, Fla.

## THE TITHE

The acceptance of the principle of tithe-giving as the practical basis of proportionate giving is founded on several moral considerations. The Jew in the old dispensation, in addition to tithes and other offerings, brought in his tithe of herd, flock, fruitage, as belonging to Jehovah. Also it is true that many now Christian people have in time of urgent need given much more than the tithe. The gospel ought to lead us to do much more than pagans or Jews, unless we do give more generously, the motives of the gospel are proved inferior to those of Judaism and paganism.

2. Several abiding principles of this sort

are necessary, that the Christian may be certain that he is not robbing God. Business methods are as necessary in dealing with God as in dealing with men, and when one begins strictly to apply them he often finds that his obligation to God has never heretofore been discharged. The use of this principle is the only sure way of giving God His share. We allow the Lord to receive only what we chance to have on hand or what we have left after all other calls are answered, or what we have gotten together in a haphazard way. The probability is that less than is right will be given. On the other hand the general adoption of tithing would fill the treasuries of the church and do away with the distressful period at the end of the year when funds necessary for the Lord's work must be brought in.

3. Our Lord Himself recognized and approved the principle of the tithe: "You give tithes," He said to the scribes and Pharisees, "and this you ought to have done." The types and shadows of the Old Testament laws were fulfilled and terminated in Christ, but the moral law was not terminated in Him. Christ reinforced and sanctioned every moral idea and gave to each a greater obligation. He explicitly endorsed the tithe.

4. Further, it is fundamentally right, and in accordance with the will of God in us. Whether it is easy or difficult to carry out, this fact is a sufficient reason for its adoption.

5. There is a joy and comfort in the use of the tithe to which many can bear testimony. To have this sum of money for disbursement to be the Lord's banker for this amount, is a great honor, and a great convenience. Mr. Gladstone, in writing to his son, says, "It is desirable that a tenth of our means be dedicated to God, it tends to bring a blessing on the rest. No one can tell the richness of the blessings that come to those who thus honor the Lord with their substance."

Let us recommend the careful reading of a leaflet by Robert E. Speer, called "Proportionate Giving," to which we are greatly indebted in writing this article and in which these points and others are fully discussed. A few references from the Bible on this subject are given. There are many others. Deut. 14:22; Neh. 10:37-38; Matt. 23:23; Lev. 27:30-32; Deut. 12:5-11; Neh. 10:38; Neh. 12:44; Mat. 23:8-10.

## SUNFLOWER ASSOCIATION

The corresponding secretary attended the W. M. U. Association meeting of Sunflower at Marks. It was a great occasion. The attendance was fine. The churches represented surely sent their best for every woman present was intensely interested. Perhaps the greatest hour was when Dr. Martin Ball brought the gospel message in the convention sermon. This sermon will be published by request of the body. Be sure you read it and get the blessing it will certainly bring you. A collection was taken to defray the vice-president's expenses as per the request found in the policy of the Executive Committee which was adopted at our state meeting. A collection was also taken for the oil portrait of Dr. E. Z. Simmons. Mrs. Mangham was

re-elected superintendent. Mrs. Judge Lowrey of Marks, and Mrs. Perryman of Lula, will assist her, each in her separate district. It was decided to send two boxes to frontier missionaries, one from each section. The vice president of that district, Mrs. Ball, was most helpful in many phases of the work. Marks did herself proud as an entertainer. The next meeting goes to Lula.

## THANK YOU!

Shortly after my return from the State W. M. U. Convention there was clasped around my wrist a watch. Such a beautiful watch! To me it is far more attractive than any other I have ever seen.

The beloved wife of my pastor brought it to me. She told me it was a "love gift" from friends who lived not only in Mississippi but in other states. It was intended as a surprise gift at our State W. M. U. meeting but failed to come in time. So she gave it herself in the names of the absent ones.

Beloved, one and all, I think a multiplicity of words would fail to express my sincere appreciation far more than just a deep heartfelt thank you. Won't you accept this as meaning more than I can ever say? As the watch itself is a constant reminder of what your love prompted you to do for your unworthy secretary, so it also is a constant reminder that each moment must be given more and more faithfully to the cause we all love. God bless you each and every one.

Gratefully, humbly,

MARGARET M. LACKEY

June 30, 1918.

"What a young man earns by day goes into his pocket; what he spends in the evening goes into his character." It is not money, but the use we make of it, that molds the character for better or for worse. "He that is faithful in the least is faithful also in much, and he that is unjust in the least is unjust also in much. If ye have not been faithful in that which is another's who shall give you that which is your own."

If obstacles are to be broken through, if doors are to be opened, if workers are to be thrust out into unoccupied fields, if money is to be found to finance the enterprises of the Kingdom, if victory is to come in hours of crisis, if the gospel is to be preached with compelling power, if conquering leaders are to be raised up, the men of the churches must resolutely purpose to be men of prayer.

It can easily be decided what certain persons would do if they were wealthy by inquiring what they are doing now with what they have. When those who boast what great and good things they would do if they were wealthy, do not now give systematically, as God hath prospered them, there is little reason for expecting that they would do better if they had great riches.

An August 1st Miss Edna Earle Dedale, daughter of the former field representative of the Baptist Record, Mr. Philip Didlake, was married to Mr. Hayne O. Blakely of Knoxville, Tenn. The ceremony was performed by Dr. M. O. Patterson at Star.

Pastor J. E. Quin returns to Grenada after spending a month in revival meetings, where the congregations have been large and many added to the churches. This is the sort of vacation most preachers have had this summer.



## For Biliousness

Sick Headache, Sour Stomach, Bloating, Gas, Constipation—all these distressing consequences of indigestion are avoided if the bowels are kept open and regular.

### FOLEY CATHARTIC TABLETS

act promptly, without pain or nausea. They clear the bowels, sweeten the stomach and tone up the liver.

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Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—guarantees to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

## STOPS PAIN

The action of Carboll is wonderful in the treatment of boils, carbuncles, felonis. It stops the pain, draws the inflammation to a head and heals the wound. Large 25¢ boxes at good drug stores. Write Spurlink-Neal Co., Nashville, Tenn., for free sample.

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The New Up-to-date Cuticura Method

**PROTECT YOUR EYES**  
when they are sore, inflamed, itchy, red, granulated, or blind. Use Dickey's OLD RELIABLE EYE WATER. Immediately soothing and healing. No burning or stinging. Feels good. At all druggists or by mail. Genuine in Red Box. DICKY DRUG CO., Bristol, Va.

**PLANTS—Frost-Proof—Cabbage Plants, all varieties, one thousand, \$2.50; ten thousand and over, \$12.00. Genuine Maney Hall and Porto Rico Potato Sprouts, \$4.00 per thousand, ten thousand and over, \$12.50. All varieties Tomato, Egg and Pepper Plants. Write for prices and special assortment of plants for small gardens. Enterprise Co., Inc., Number, S. C.**

## DRINK

Castalian Springs Water. It is the wonderful corrective for Malaria, Dyspepsia, Constipation, Enlargement of the liver, torpid liver, and all kinds of kidney trouble. Pleasant and effective. Buy it by mail or spend a few pleasant weeks at the spring. Address:

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## B. Y. P. U. DEPARTMENT

Amber J. Wilds, Superintendent.

"We Study That We May Serve."

### THE CHRISTIANITY OF LOVE.

Matt. 5:44-45—But I say unto you love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in Heaven. For He maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

### ADVANCED TRAINING.

With a large number of our preachers gone into the army work as camp pastors, chaplains and Y. M. C. A. secretaries and with a great many of our best laymen gone into the Y. M. C. A. work there comes an added responsibility and opportunity to our B. Y. P. U. In our churches where they have no pastor there comes the opportunity for our young people to shoulder the responsibility and have regular services every Sunday. It may not be to preach a sermon, but several fifteen minute talks by several of the young people will mean more in some cases than a thirty minute sermon would mean and those of us who have been in training for some time are ready for just such work—it's a chance for advanced or intensive training. It may not be in your own church, your pastor may not be gone, but your neighbor's pastor is, and it is to them you must go and break the bread of life.

Why then will ye tarry

When the way is made clear,

Go forth with the Master

With never a fear.

Your service He will honor.

His strength you may claim

If you in all meekness

Just so in His Name.

### PINE GROVE UNION.

The Senior B. Y. P. U. of Pine Grove church, Ellsville, R. F. D., had a delightful study course last week. Bro. Wilds was with us and taught two books. We met each morning for two hours and studied "Trading in Christian Service" and each afternoon we met for two hours and studied the Senior B. Y. P. U. Manual. The classes were well attended by our Seniors and a number of our advanced Juniors were in the classes preparing themselves for the Senior work. When they graduate from the Junior. We had a delightful time together and a profitable one for us all.

### TUPELO JUNIORS.

We are glad to add to our list of A-1 Junior B. Y. P. U.'s the Juniors of Tupelo. This union has been A-1 for more than a year, but the leader has not known until recently that all reports should be sent to the State B. Y. P. U. secretary, so their reports have gone to the Sunday School Board and therefore the state secretary had no way of knowing that the Union was up to the standard. Not very long ago these Tupelo Juniors accepted the challenge of the Jacksonville, Texas Juniors and are not only A-1 but send in this report of extra work done since entering the contest. Two demonstrations have been given; a new B. Y. P. U. organ-

ized, as the result of one; several out of each group have made visits to the sick, some sent flowers, some took delicacies to sick; each Sunday the boys act as ushers at the church service and several of the girls and one boy sing in the choir, one group has been making articles for soldiers. During our revival in May the boys and girls had prayer service each evening before church service in which they formed companies to go after and pray for unconverted friends. There were four or five in each company to be prayed for and all in one company were saved during the meeting. The Union had charge of the prayer meeting for August 1st in the absence of the pastor of the church.

### PERSONAL SERVICE COMMITTEE.

We consider the personal work that has been done by this Junior Union of Tupelo one of the finest types of B. Y. P. U. work. It is carrying out of the idea of intensive training or learning through the doing of the thing itself. We have some B. Y. P. U.'s in the state that have an additional committee that they call the Personal Service Committee and it consists of say three members, the town is divided into districts with a committeeman in charge of each and they call in to service any of the others that they might need and where there is sickness or distress they aid in any way possible. It may be a shut-in who needs some one to come once in a while and read and pray with them. It may be to hold a prayer meeting in some neighborhood that needs such and there are hundreds of things to do that this Personal Service Committee will find and especially during these times, unusual times when things are unusual. We shall be glad to hear from all unions who have or will form a committee to carry out this new phase of our work.

### OSYKA.

We are glad to enroll the Osykaa B. Y. P. U. in our list of newly organized unions, through the efforts of a representative of the B. Y. P. U. of the Second Church, Jackson. These young people were organized on last Sunday evening with a membership of about thirty. The State B. Y. P. U. secretary was on the field and had the pleasure of speaking to these young people using as his subject, "The Ideal organization." We bespeak great things from this our youngest state union, and we know the work shall grow and prosper under the splendid leadership of Mrs. Lynch who was elected president.

Question—Can you have a good Union without much consecrated effort?

Answer—NO.

The Hot Weather Test makes people let strength and endurance. Many find they get acclimated with the treatment of Hood's Sarsaparilla which invigorates the blood, promotes refreshing sleep and overcomes that tired feeling.

## Kills Malaria Germs



## OXIDINE FOR CHILLS



TRY IT! SUBSTITUTE FOR NASTY CALOMEL.

Starts Your Liver Without Making You Sick and Can Not Salivate.

Every druggist in town—your druggist and everybody's druggist has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle costs but a few cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

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BY

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3. To Educate the most ignorant and most superstitious of all the people on earth, and especially to Train Preachers, Teachers and other Christian workers for these.
4. To Build Houses of Worship for more than half the churches which are without places of worship.
5. To Print and Distribute the Scriptures, Religious Tracts, and other Christian literature.
6. To Erect Residences for Missionaries, many of whom are enduring great hardship.

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THREE MILLION SOUTHERN BAPTISTS  
for  
ALL OF THIS WORK!





R. K. MORGAN, Principal  
Morgan School, Fayetteville, Tenn.

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What kind of a man will he be ten, twenty, thirty years from now? You know, every parent knows, that it depends entirely upon the training he is getting right now, his associations, his ideals, his aspirations.

Mr. Robert K. Morgan, Principal of the Morgan School, Fayetteville, Tenn., has been training boys for twenty-five years. He wants your boy. He recognizes in him one of the men who may some day manage big affairs and he wants to train him for that end. His school has been built and equipped, and his instructors chosen with the first and only consideration of giving the boy the mental and physical training, the associations, with clean, high-minded men, the ideals of character, the aspirations to ambition, which the world expects.

Robert K. Morgan is a Christian gentleman of strong wholesome, inspiring personality, and his school is the material projection of that character. Write L. I. Mills, Secretary, Morgan School, Fayetteville, Tennessee, today, and let him send you a catalogue and tell you what this school can do for your boy.

### THE TUPELO MILITARY INSTITUTE

A high class military training school for boys and young men. Graduates can enter any college without examination. Faculty, University Graduates. Religious influences the best. Catalogue.  
Geo. W. Chapman, Tupelo, Miss.

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In the hill country of Mississippi. Modern equipment. Athletics. Eighty acre campus. Louisiana admits to all colleges and Government academies. Commercial courses. Rate \$300.00. Catalogue.  
C. C. G. Prospero.

**Tennessee Military Institute**—This school from all states are training the most thorough preparation to meet the needs of the future. New buildings. Enrollment limited to 300. The T. M. I. is one of the best schools in any preparation for military service. Special preparation for government service, college preparation or business. \$200.00 per year. Catalogue.  
Edward Baker Allen, Director, Supt., Tennessee Military Institute, Sweetwater, Tenn.

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Training for service by training through service.  
The Bible in English, French and Italian. Bible Doctrines. Modern Sunday School. Church organization, methods and business. Personal work. Missions and community service. Gospel Music. Religious Activities required and graded.

Opportunities for self-help. Need assistance to worthy students. Ample Dormitory facilities. First session begins September 23, 1918. For further information write,  
R. H. DEMENY, D.D., President,  
1217 Fourth St., New Orleans, La.

### CUBAN ENCAMPMENT

For the benefit of our Cuban pastoral, ministerial students and other Christian workers, we are to hold a ten-days Bible School in Havana Aug. 6 to 16. Will not the readers of the Record unite with us in special prayer that, as a result of said school, our Cuban work and workers may receive a great spiritual uplift. I wish to be able to say to the Cuban brethren that in Mississippi many good people are interested in them and are praying for them daily.

J. G. CHASTAIN.

### YAZOO CITY

Have just returned from a meeting with Pastor A. H. Miller at New Shiloh Church in the Yazoo Association, 12 miles from Greenwood. God gave us a great meeting, 13 additions and a great revival in the church.

Pastor Miller is loved by all his flock and is worthy of it.

J. H. FULLER

### GOOD MEETINGS

I assisted Brother McGregor in Calhoun county at Old Town Church and had a great revival. I began Tuesday night and preached all Thursday night. During that time 19 professed religion and the whole church seemed to be revived.

I have just returned from one of my own churches, Mt. Pisgah Church in Choctaw county, where we had another great meeting. We had W. E. Fendley of Eupora, Miss., to assist me in the meeting, who is a very strong preacher, and delivered some convincing sermons, and upon the strength of this had six conversions, one restored and one by letter. Giving God the praise for all that has been done.

O. C. COOPER.

Rev. J. H. Penhock of Portageville, Mo., accepts the call to the South Memphis Church. He is a good worker any where you put him.

### Grove's Tasteless Chill Tonic

destroys the malarial germs which are transmitted to the blood by the Malaria Mosquito. Price 50c.

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The steady increase of the live-stock interest in the Southern States warranted our making a thorough investigation of the natural advantages of the Southland for the raising of good horses, cattle, hogs, sheep and poultry, compared to Northern States like Iowa that for years have been looked upon as leaders in these lines.

The reports of our experts justify our establishing headquarters in the South at some centrally located city having good railroad connections as soon as suitable arrangements can be closed.

Our business will require the help of a number of reliable men who must be well and favorably known among planters and farmers who own stock in the vicinity of their home town, and we prefer men with some knowledge of livestock.

These positions are worthy the prompt attention of any one who is looking for a chance to make money in a reliable, steady and growing outdoor business.

Full particulars by mail upon receipt of request—The Jans Company, Union Stock Yards, Chicago, Ill.

COLLEGE ATHLETICS and outdoor life for boys and girls on the large, beautiful campus emphasized. Special inducements to good athletes. Write Meridian College, Meridian, Miss.

### MISSISSIPPI COLLEGE

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A strong faculty; best moral surroundings; health conditions ideal. Clinton is first in contest for cleanest town in Mississippi in her class.

Self-Help Club for poor boys; dormitory on co-operative plan.

Best location for college in State.

Next Term Opens September 11, 1918.

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Fall Term Opens Sept. 30. Prereqs for War.

### PREPARATION IS PATRIOTISM, Often the Highest Service Possible.

Military drill offered as an elective, also Red Cross work, is the College of Arts and Science. College students maintain the farm after two terms' work. Professional training in Medicine, Dentistry, Pharmacy, Engineering, Law and Religion. Write for catalogue, stating department.

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REV. C. BROWN COX, A. M., Pres., MARION, VA.

THE WHITE HOUSE, Washington, June 29, 1916  
It gives me great pleasure to express my admiration for BINGHAM MILITARY SCHOOL. All that I have known of it, directly or indirectly, has made me have the greatest confidence in it.

(Signed) WOODROW WILSON.

WAR DEPARTMENT, Nov. 1917. By order of the SEC. of WAR there is hereby established at BINGHAM MILITARY SCHOOL an INFANTRY UNIT of the Junior Division of the Reserve Officers' Training Corps. 34725 Col. E. Bingham, Supt., Route 8, Asheville, N. C.  
Or Capt. John A. Perry, U. S. Army, Retired, Military Professor, Asheville, N. C.

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because the frame is a extra heavy semi-steel and the wood-work is solidly dovetailed to it. The seat has no loose hinges and cannot loosen, and is extra wide. The frame has no screw work to catch dust and the high arch makes sweeping easy. The only desk made in the South. Send for our descriptive catalogue.

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HICKORY, N. C.





## THE SOUTHERN STUDENT CONFERENCE AT BLUE RIDGE.

By G. B. Winston.

Like every other act or institution of our country, the Student Conference of 1918 felt the influence of the war. The most conspicuous evidence of that influence was the absence of college men. Of the total enrollment this year of about three hundred—a number considerably below the average—about fifty per cent. were high school and preparatory school boys. The high school boys are a rather new but increasing element in the conference group. The shortage of college men was due, of course, first to the fact that so many of the upper class men have been drawn into direct military service, and secondly, to the related fact that openings for remunerative labor during vacation are more numerous than ever before.

The boyish quality of the conference was in evidence from several angles. The athletic contests and the yelling were characterized more by enthusiasm than by skill, the yelling especially often betraying a falsetto yelp that was unmistakable. The ball games were a good deal interfered with by the weather, which was rainy and chilly during most of the ten days. It seemed odd to read of burning temperature and even drought back in Tennessee and Alabama, while we huddled about the fire in the lobby and looked out to see dripping clouds dragging among the pines and chestnuts of the mountain side. Toward the last the weather cleared, and though it remained cool, Saturday and Sunday (June 22 and 23) were glorious in sunlight and limpid air.

Every year that I return, I am impressed anew with the beauty of the Blue Ridge grounds and location. Robert E. Lee Hall stands in the lap of a Blue Ridge glen and looks out northward over the valley of the Swannanoa, over the station of Black Mountain, over Montreat, to the Craggy range and Gray Beard, behind which hides Mt. Mitchell, which comes into view as soon as one begins the steep climb back of the hall. On the top of the ridge behind the boys of Webb school have put a lofty steel tower. A climb of a thousand feet takes one up to it, and from it the view is northeast and south, broken only to the southwest by a lofty spur. In every other direction it ranges over many miles of blue distances, and is not surpassed by any I have ever seen. The Hall itself and its surrounding buildings embody a degree of comfort and convenience in the working of a summer assembly that I have not seen equaled elsewhere.

The leadership for Bible study, institute, and platform work was this year of the usual high quality. Men like Dr. E. T. Robertson of Louisville, Dr. Edward Mims of Vanderbilt, Dr. E. M. Potat of Furman University, Dr. H. H. Horne of New York, and Dr. Winfield Scott Hall of Chicago, conducted daily classes throughout the ten days, as well as sharing in the responsibilities of the platform hours. To them were added as special platform speakers Dr. Harry F. Ward, now to be professor of Ethics in Union Theological Seminary, Dr. Q. E. Brown of Vanderbilt, now in the Army Y. M. C. A., and Dr. Robert E. Speer, known throughout America as probably the most effective speaker

to young people on religious topics now before the public. Each of these visitors gave three addresses. Dr. Ward dwelt especially on the social obligation, the law of Christian Love as applied to human society. Other addresses on the duty of international thinking, of meeting the missionary obligation, despite the claim of the world war, followed up and re-enforced the vigorous clarifying words of Dr. Ward. Dr. Speer, in the course of an address on the missionary obligation read a recent letter which President Wilson had written to a missionary, who had asked him for advice as to whether he should enter religious work in the army or return to his station in China. The President insisted that such questions are necessarily for personal determination, but gave it as his own definite impression that nothing in the present crisis demands that missionaries shall turn aside from their work. There is an International Committee and the War Work Council, came for a day and brought a touch of military life, as in his uniform he stood before the boys to impress upon them the lesson that the one way to become good soldiers is to be first good men. No man is better loved among the students of the South than O. E. Brown and there was much regret that his stay this year had to be cut short.

As usual I had charge of the foreign students. The number was small this year—two Brazilians, two Chinese, one Japanese, one Armenian (from Persia), one from Argentina. The quality was high in inverse ratio to the numbers. One one evening they spoke, a man for each country, at the assembly hour, and though not yet complete masters of English, they proved themselves masters of assemblies. The impression they made was vivid, and the applause of the boys tremendous.

The conference closed with an impressive service on Sunday evening. Dr. Weatherford, the presiding genius of Blue Ridge, and the soul of the Southern Student Conference, was in the chair. After a brief address by him, many of the students spoke, testifying to the helpful influence of the conference. There must have been nearly a dozen who announced that they had determined to give themselves to foreign missionary service. One young man said very seriously that he was going back to see what he could do toward cleaning up the rotten politics in his home county. Many spoke of plans for religious work next year in their schools and colleges.

In spite of the youth of many in attendance, and of a slight tendency to "bui" the institute and platform hours it seemed to me that the religious spirit of the conference was at an unusually high level. It is a meeting that can not fail, as it assembles from year to year, to have a profound influence on the religious life of the South.

## From His Cradle To His Grave, A Mosquito Avoids Sweet Dreams

From infancy to old age, a mosquito has the utmost respect for Sweet Dreams. How the young ones know, we can't tell. The old ones, these are the experienced fellows, and doubtless convey intelligence to their young.

The interesting fact is that they all do know about Sweet Dreams, and

through the use of Sweet Dreams a mosquito hasn't got a chance. The users of Sweet Dreams are counted by the million, and it is again requested that you allow Sweet Dreams to display its ability.

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All books have round and shaped notes.

**BAPTIST RECORD Jackson, Miss.**

In answering these ads mention your paper. It commends you.



## NEWS IN THE CIRCLE MARTIN BAIL

We regret that Pastor J. R. G. Hewitt is to leave the Delta section, but congratulate the church at Water Valley. He is a faithful preacher of the Word and an excellent pastor.

The church in East Macon, Ga., has called Rev. A. J. Johnson of Oxford, Ala. He will begin the new work Sept. 1.

It is stated the First Church at Newport, S. L., is the oldest Baptist Church in the United States. It was organized in 1638 by Rev. John Clark who was pastor until his death in 1876.

The Home Board has employed Dr. S. Y. Jamison as Enrollment Secretary. He is a strong man. If we are not careful we will have another Asheville experience and somebody will say "Too many field men."

Rev. E. A. Ingram has been selected as the T. T. Eaton missionary. He will go to Sao Paulo, Brazil. He is thoroughly equipped. A Baptist without any frills or apologies.

### The Strong Withstand the Heat of Summer Better Than the Weak

Old people who are feeble and younger people who are weak will be strengthened and enabled to go through the depressing heat of summer by taking GROVE'S TASTELESS CHILL TONIC. It purifies and enriches the blood and builds up the whole system. You can soon feel its strengthening, invigorating effects. 50c.

Rev. W. C. Boone, son of Dr. A. U. Boone of Memphis, accepts the earnest call from the First Church, Owensboro, Ky. He has served the First Church at Marianna, Ark., for a year and a half very efficiently.

Dr. Rufus W. Weaver, who has served as education secretary for some time has accepted the presidency of Mercer University, Ga.

Rev. C. A. G. Thomas has resigned at Salisbury, N. C., after nearly eight years' pastorate. His work has been largely successful. It is not announced what his plans are.

The ownership of William Jewell College, Mo., is in question. We hope no trouble will arise. How careful Baptists ought to be about titles to property.

Pastor E. C. Stephens lately assisted Rev. J. H. Burnett in a meeting at Dripping Springs Church, Logan County, Ky. There were 27 additions—21 for baptism. The church was greatly revived.

Rev. B. P. Roach has been called as pastor of Tabernacle Church, Columbia, S. C., succeeding Rev. A. B. Kennedy. Bro. Roach was for years missionary to China.

Prof. W. E. Farrar declines the call to the presidency of Bethel College, Russellville, Ky., and accepts a profes-

sorship in Mercer University, Macon, Ga. He has served well and faithfully at Bethel.

Rev. H. Boyce Taylor, who was recalled to the pastorate of the Murray Church, Ky., has accepted and will remain with the church.

Prof. T. E. Bradshaw has been selected acting president of Furman University, Greenville, S. C. He is thoroughly competent.

Dr. A. J. Barton of Texas, has been called to the pastorate of Emmanuel Church, Alexandria, La. He accepts and will begin work at once.

Missionary J. G. Chastain will hold a ten days Bible School in Havana, Cuba, for the benefit of our Cuban pastors, ministerial students and other Christian workers. He requests the prayers of all Christians for the success of the meeting.

Pastor R. G. Bowers, who was called to Winchester, elects to remain at Paducah, Ky., and as an expression of appreciation by the church Rev. C. S. Cadwallader was elected assistant pastor and director of music.

Dr. I. J. Van Ness, secretary of the Sunday School Board, has three sons in war service, Nobel at Camp Cody, Gettysburg; Lieut. Allen in the Medical Reserve Corps, Camp Shelby, Miss.; Austin at Camp Gordon, Ga. They are graduates of Vanderbilt University.

A great meeting has just closed at Elbert, Texas. There were 43 baptized. Pastor W. W. Scott of Gustine, did the preaching.

## DOCTORS SAY CALOMEL IS BEST MEDICINE

According to the world's greatest physicians and medical experts, calomel is the best and most universally useful of all medicines. Medical authorities prescribe calomel for almost every disease and explain that it is the best and surest of all system purifiers. They say that calomel cleanses the liver, stomach, bowels and kidneys and purifies the blood from all poisons, making the system pure and clean so that nature can quickly restore the health.

Now that science has purified calomel of all its purging and dangerous qualities, the new kind of calomel, called "Calotabs," is even more popular than the old. As a liver cleanser and system purifier Calotabs are more effective than the old style calomel, yet are entirely delightful in effect. One Calotab at bedtime, with a swallow of water—that's all. No nausea nor the slightest unpleasantness. Next morning you awake feeling fine, with a hearty appetite for breakfast. Eat what you please and go where you please—there is no restriction of habit or diet.

Calotabs are sold only in original, sealed packages, price thirty-five cents. Your druggist recommends and guarantees Calotabs, and will refund your money if you are not delighted with them.

### DON'T FIGHT FIRES!

That's what BOTACHO OINTMENT is for. For years it has relieved thousands. This is only one of hundreds of testimonials.

"Dear Sirs: I suffered with 'Flies' for four years and tried everything I could get, and I could not get any relief until I tried BOTACHO OINTMENT, and now I am thoroughly cured. Yours respectfully,

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President.



## Department of Evangelism

(R. S. Gavin, D. D., Corinth, Miss.)

### Some Hindrances to Soul-Winning.

Every Christian ought to be a soul-winner. Yes, every Christian ought to win many souls. But many Christians win very few—and some win none at all. Why is this? Well, there are many reasons why the many do not amount to much as soul-winners:

1. *Many seem never to have realized that it is their duty to win souls.*

For whatever reasons they were saved, it has, nevertheless, never dawned upon them that they were saved to serve,—"saved to save others." Their highest concept of the Christian religion is that it is something that people get hold of while they are living, in order to keep them out of hell and get them into heaven when they die.

Consequently, "getting religion" is the main thing with them. Having gotten it, they settle down upon the stool of contentment, with never a serious thought about the salvation of others.

2. *Absence of Prayer.*

Nowhere does prayer avail more than in the matter of soul-winning. The soul-winner needs to pray a four-fold prayer. For:

1—He needs to know whom he must try to win.

2—Just how to approach him whom he must try to win.

3—What to say to him after having breached the subject of his soul's need.

4—The power of God added to what is said.

Now, prayer answers all that is involved in these four points.

Phillip might have found another man than the Eunuch, and having striven even more earnestly than he did with the "man of Ethiopia" to win him for Christ, and had failed.

Not every man one meets can be won for Christ without much labor and prayers and patience. But Philip let God direct, and God never makes any mistakes in such matters. When one prays for God to show him whom to win, and then prays all the time he is winning him, he wins him in deed.

Just how God shall show the soul-winner whom to win and how to do it, is a question that every praying soul-winner must answer for himself.

3. *Disregard of the Spirit's Ability to help.*

I believe the main cause of most failures in soul-winning may be found herein. Men sit down beside an unsaved man, and reason and beg and bring forward verse after verse from the Bible—but the man does not accept Christ.

Why? There may be several answers to that; but very likely not the least is, they have been trying to convert the man in their own strength.

Reader, aren't you yourself guilty herein? I have been many times, I must confess. You can never argue a man to Christ; neither can you beg him to Him. Listen: In all your efforts to win souls, don't forget that it is written: "Ye shall have power after that the Holy Spirit is come upon you." Here are three familiar expressions, occurring several times

in the New Testament: "Baptised with the Holy Spirit," "Endued with power from on high," "Filled with the Holy Spirit." So far as I can now recall, these expressions, in every instance, are connected with testimony or service. But, then, both testimony and service are soul-winning means. Hence, the soul-winner must have the Spirit upon him if he succeeds as he should.

I know that the Bible teaches that every believer has the Holy Spirit, as, for example, Rom. 8:9; but that is a different matter to such a filling of the Spirit as is recorded in Acts 8:12-16. Yes, it is still true that Paul may plant, and Apollos may water—but God must give the increase.

4. *Ignorance of the Bible.*

As familiar as Christians are with their Bibles, yet it must be said, that from the standpoint of a working knowledge of the Book, the majority are distressingly ignorant. The sword of the Spirit is the Word of God, and I am fully persuaded that if any man will work together with God in saving men and women, the Bible is the one great instrument upon which he must rely; and which he must use freely in winning souls. Workers' helps are now quite numerous in the form of classified portions of the Word, arranged with special reference to the winning of all classes of people. These enable one not only to put his finger upon the very passage his friend needs to read, but also furnish a splendid beginning place for those who wish to study their Bibles in a systematic way. Don't forget it is written in the parable: "The seed is the Word of God." He

(Continued on Page Fifteen.)

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# Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

## THE WORKING CHURCH.

Acts 2:41-47; 4:32-35; 6:2-4.

Lesson for August 18.

**Motto Text**—"Enter into His gates with thanksgiving and into His courts with praise. Give thanks unto Him and bless His name."—Ps. 100:4.)

**Lesson Connection**—Our last lesson outlined two distinct forms of Christian service—that growing out of neighborliness to "all men," that growing out of the brotherliness to the "household of faith." The individual Christian was brought before us serving in these distinct ways. The present lesson presents to us the church as a whole working together. The picture is that of the ideal working church.

The incidents of the lesson occurred at Jerusalem and present three interesting sidelights in the church's history—the first at Pentecost ten days after Christ's ascension, the other two coming some four or five years later. These sidelights bring before us the church growing, the church liberal, the church organizing.

I. **The Growing Church** (Acts 2:41-47.)

"And the Lord added to them daily such as were being saved." This is the key verse setting forth the growth of the church. From Pentecost the growth was marvelously rapid and continuous. There are some specific reasons for this phenomenal growth.

1. **A Converted Membership**—At Pentecost there were 120 members of the church. At the close of the day of Pentecost there were 3,120. Then each day there were added till the number came to be about 5,000. And the growth continued. Why such phenomenal growth? Much of the why lies in the personnel of the membership. Those who were baptized were those and only those—who had gladly received the word. The early church thus was composed of regenerated persons. Those added daily were those being saved. The abiding condition of membership in the New Testament church was salvation first. Not church membership, then salvation, but salvation, then membership. It excluded unregenerate persons, whether grown-ups or babies. It included all persons saved by voluntary acceptance of Christ as Savior. This principle of church membership has never been abrogated by our Lord. And wherever it has been violated by the church through the years, growth has been retarded. So a regenerated membership is the law of the New Testament and absolutely essential to a healthy, normal growth in any church. A Mississippi Baptist church, cut off 300 members at one time who gave no evidence of conversion. The church's spiritual health was greatly improved as a result of the pruning.

2. **Doctrinal Loyalty**—They were steadfast in the apostles' teaching. For three years Christ had trained these men to teach—how to teach and what to teach. The word was faithfully preached. Those Jerusalem dis-

ciples continued steadfastly in it. They somehow got the idea that the apostles' teaching had a personal application—that it was to be confidently believed, loyally stood for and personally obeyed, by each member. The church grew, because the membership were grounded in the word of truth and yielded implicit obedience to its teachings. Failure at this point means stagnation to church life and retarded growth.

3. **Fraternal Fellowship**—The word "fellowship" denotes mutual Christian love and close intercourse amongst the membership of the church. The formal "Saturday conference" yet customary in some smaller churches, usually enquires into "matters touching the fellowship of the church." The enquiry proposes to ascertain if any member is out of this harmonious relationship with the church. Divisions, contentions, strife, bad feeling are impossible where there is fraternal fellowship. The Jerusalem church with its thousands of members was noted for this characteristic. Bad feeling in a church is the deadened ring around the church tree.

4. **Loyalty to the Church Ordinances**—The church continued in the "breaking of bread" that is, observance of the Lord's Supper. Christ committed to His church two ordinances—the Supper and Baptism. These symbolize tremendously important gospel truths—the Lord's death for sin, on the one hand, His burial and resurrection, on the other. The growth of the church is conditioned on keeping these great gospel truths to the forefront. This is done in the supper and baptism—3,000 were baptized in a day and the observance of the Supper began immediately. To substitute something else for these symbolic ordinances retards the growth of the church materially.

5. **The Prayer Life**—The Jerusalem Church was a praying church. It was not by sports and spells. They were steadfast in the prayer-life. Think of 5,000 people steadfastly engaged in prayer. Is it any wonder that the church grew by leaps and bounds? Nothing contributes more vitally to church growth than persistent prayer.

Why was the growth of the Jerusalem Church phenomenal? (1) A regenerated church membership; (2) doctrinal loyalty; (3) fraternal fellowship; (4) loyalty to the ordinances; (5) steadfast praying. Let these conditions be duplicated today and church growth will be phenomenal.

II. **The Liberal Church** (4:32-35.) It is not known just how long after the incidents of the first section of our lesson occurred before those of this section. But must have been several months, maybe two years. But the historical sidelight is most interesting in that it brings prominently to view the liberality of the early church and portrays the continuance of a custom which prevailed from the beginning in the Jerusalem Church. This might have been named as one

## What Is Nuxated Iron?

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The fact that Nuxated Iron is today being used by over three million people annually and that so many physicians are prescribing it as a tonic, strength and blood builder in weak, nervous, run-down conditions has led to an investigation of its merits by designated physicians and others, whose reports should be of great importance to the public generally. Among these is the statement made by Dr. James Francis Sullivan, formerly physician of Bellevue Hospital, (Outdoor Dept.), New York, and Westchester County Hospital, who says: "When one patient after another began asking my opinion of Nuxated Iron, I resolved to go thoroughly into the subject and find out for myself whether or not it possessed the real value claimed by its manufacturers and attested to by so many prominent people. This is exactly what I believe every honest, conscientious physician should do before prescribing or lending his endorsement to any product whatsoever. If an article is worthless we practitioners ought to be the first to know of it and if it is efficacious we are in duty bound to recommend it for the welfare of our patients. A study of the composition of the Nuxated Iron formula so impressed me with the therapeutic efficacy of the product that I immediately tested it in a number of obstinate cases. So quickly did it increase the strength, energy and endurance of the patients to whom it was administered that I became firmly convinced of its remarkable value as a tonic and blood builder. I have since taken it myself with excellent results. There are thousands of delicate, nervous, run-down folks who need just such a preparation as this but do not know what to take. Therefore I have urgently suggested the widespread publication of the sworn statement of the composition of its formula so that the public may know what they are taking. This complete formula is now to be found in newspapers throughout the country. It is composed principally of organic iron in the form of iron pyrophosphate of a specific standard and diphosphates which is one of the most easily assimilated ingredients known. To the credit of the manufacturers it may be said that they use the most expensive form of iron pyrophosphate, whereas by employing other makes they could have put the same quantity of actual iron in the tablets at less than one-fourth the cost and by using metallic iron they could have reduced the cost to less than one-twelfth, but by thus cheapening the product they would undoubtedly have impaired its therapeutic efficacy. In my opinion a careful examination of this formula by any physician or pharmacist should convince him that Nuxated Iron is to be placed among the very highest class and most strictly ethical preparations known to medical science. It excels anything I have ever used for building up the system and increasing the red blood corpuscles thereby enriching and fortifying the blood against the ravages of disease."

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of the essentials of church growth, but its importance demands special consideration.

1. *The Community of Goods.*—The liberality of the church took the form of community of goods. Those who had possessions sold them and deposited the proceeds in common fund with the apostles for the good of all. This was not socialism. The principle of that doctrine is an equal distribution of the world's wealth to be possessed by individuals. In the early church there was only a common fund from the sales of property. This fund belonged to no one in particular but to God, to be administered by His men, to meet the needs of the Christian community—the needs of the poor and the necessary expenses connected with the church. To this end no man said "that ought of the things he possessed was his own." This is not socialism, any more than light is darkness. It is unselfish Christian liberality.

2. *The Principle to Be Emulated.*—Was this form of the community of goods to be binding upon the churches? Evidently not. In the first place, the custom was not binding upon the individual Christian. It was entirely voluntary. This is seen in Peter's words to Ananias, Acts 5:4. In the next place, the custom, so far as we have any record, was not practiced by any other of the early churches. Therefore, it is evident that the custom was not binding upon the churches but voluntary.

But there is a two-fold principle involved which is binding upon the churches for all time. First, the recognition of God's ownership of all we possess. It is not our own. Every thing we call our own belongs to God and the individual Christian is His trustee for handling wisely and justly that which belongs to God. This is a high note to be sounded by the Christian. Many never sound it. The voices of many others crack and squeak when they sound this major key. Second, the principle to be emulated is Christian liberality. How much ought one to give in order to be accounted liberal? A tenth? Surely not less. But no specific amount is made binding here. How much then? As much as the cause of God needs for its progress and development. This is what all the churches ought to do. What ought the individual to do? All he possibly can. It might be a fifth of one's income. It might be a half. It might be all of one's income. Some have saved enough to live without any income. But the principle is to give all I possibly can for the glory of God.

It is a mistake to think the organization of the church was complete at Pentecost or at any other time prior to that time. Some fundamental things had been in its organization, and it was completed gradually. The present section of our lesson sets forth a definite step toward the perfected organization, that is the election of deacons. The step goes out of a necessity in the administration of the common fund. The Grecian widows had been neglected. This neglect was not accidental but purposed because of prejudice against the Grecian Jews. The apostles needed assistants for this part of the church work. Note some important things here.

1. *The Personnel of the Deacons.*—The names would indicate that all the seven deacons were Grecian Jews. It was the Grecian widows neglected. A stroke of good common sense was exemplified in electing the deacons from the Grecian Jews. The rupture was healed.

2. *The Qualifications.*—The men elected were to be of "good repute." Their fellows had confidence in them. They were to be "full of the Holy Spirit." They were to be "full of wisdom." These are fine qualifications for a deacon to have.

3. *The Work.*—This passage does not purport to outline all the duties of deacons. It only indicates one and that to distribute the common fund. They did not collect the money, but only distributed it.

4. *How Elected.*—They were elected by the church. The incident throws a sidelight on the simple democratic principle in New Testament church organization.

#### DEPART. OF EVANGELISM

(Continued from Page Thirteen.)  
who harvests must first sow the seed. See?

Our own inconsistencies and faults rise up between us and our good efforts to win others, and our consciences so condemn us that we haven't the heart to try to win them. Well, there is much inconsistency, and the more of it is, it is fearfully hurtful when looked at through the eyes of the world.

I owned a fine mare once. She was all I could wish with the exception that she had the very bad habit of kicking the sides of the stable when she was eating, and rubbing herself against nails and "snags" when idle. The result was that much of her time was spent either so lame she could not be used at all, or, being partially unfit for service, was "laid up for further repairs." That's what I mean now by "inconsistency and its hurtful effects."

There are so many otherwise good Christians who have actually "lamed" themselves by doing the wrong things, and they have so torn and bruised their influence in the community, that they are laid up and need repairs.

It is a sad fact, when we come to look at it through and through, that there are many, very many, Christians whom God cannot use on account of their inconsistencies. But my friend, because you have been inconsistent, do not become discouraged. One of the most successful soul winners I ever saw was the work of a man who had been very far away from his Christian duty; and what is more, he knew very well that his friend knew all about it.

But he went to him and said, "Jim, I know I am not worthy to speak to you about your soul. I am a mighty poor Christian, and I have been doing some mighty mean things. If you have no confidence in me, I can't blame you. But, Jim, I'm mighty interested in you. I am going to do better myself, and I want you to go with me." He got his man, for two days later he came forward to confess Christ and ask for baptism and church membership.

"Confess your faults, one to another." That is a good beginning place for many would-be soul winners.

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Occasionally advertisers who do not themselves take an interest in religious literature, insist that people do not read church papers. It is quite true that some people do not read church papers. It is equally true that some people do not read dailies, magazines, popular weeklies or monthlies, trade publications, professional journals, but it is not true that people who subscribe for church papers do not read church papers, except in extremely unusual cases.

No type of literature is more thoroughly read. A publisher of a prominent New York religious publication recently attempted a test, not only of the intelligence of his reading clientele, but also of the care with which the publication is read. He purposely introduced an error in regard to the date of an occurrence, but the error was sandwiched in between other matter in the most remote portion of the publication and printed in small type. Nevertheless the editor heard from its before the week was out, and was called on to make correction of the error, though it was a matter of very little or no importance.

A prominent judge in a Southern State was asked whether he subscribed for his church paper, and if he did subscribe, whether he read it carefully. The question was put because a prominent advertiser insisted that such a man would not be a close reader of a church paper. The answer of this judge was, "I have subscribed for my church paper ever since I had a home of my own. I do not read it as carefully as I should, but usually I read it from cover to cover."

There are few types of literature about which any judge would make it a matter of conscience and feel an obligation to always read "from cover to cover." The appeal of the religious paper is to the conscience as well as to the intelligence and interest of the reader. Hence its great power and its advertising value.

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In the absence of Prof. P. H. Lowrey, who is in the army, the Senior English will be taught by Prof. David E. Guyton, a graduate from Columbia. While the other college classes will be taught by Miss Ray, who has a B. A. from Blue Mountain and a B. S. from the Peabody College for Teachers. The Academy English will be in the hands of Miss Susan Riley of Texas, one of the most brilliant of our Alumnae, who has had a number of years of successful experience in teaching.

The place hitherto occupied by Prof. Jones will be in the hands of a graduate from Princeton who has had successful experience in teaching.

All departments will be under specialists of high order.

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## MATHISTON MEETING.

The meeting at Mathiston began on Tuesday after the second Sunday in July. Rev. J. J. Mayfield, pastor at Pontotoc, did most of the preaching. It is needless to say that it was well done. It was sound and safe.

The visible results of the meeting were five additions to the church and the church was somewhat revived. We trust that other results will follow. This year closes the present pastor's fifth year at this place. Some of God's choice folk live at Mathiston.

R. L. BRELAND.

## HAZEL MEETING.

Bro. T. J. Moore, state enlistment secretary, did the preaching in our meeting at Hazel near to Lake. He was at his best and did some very effective preaching. There were no additions, but the church was stirred. He talked a new church building, and we feel that results are going to follow. Our people are also interested in the budget system. We rejoice that Bro. Moore came our way and hope to have him again some time. May the Lord bless him.

R. L. BRELAND.

## WANILLA MEETING.

Our meeting of days begun at Wanilla the fourth Sunday in July. The

church had made preparation for the same. We had with us to do the preaching Dr. P. F. Lipsy, editor of the Baptist Record. He did it well to the entire satisfaction of all. We continued five days and the visible results were 10 additions to the church, seven for baptism. The church is on the board but is doing splendid work, having raised more than its apportionment for every object by the denomination up to this time. They made a liberal contribution to Bro. Lipsy for his services. The pastor performed two marriage ceremonies during the meeting. We are in our meeting this week with Spring Hill church, Capital Association, Rev. Robt. R. Jones of Summit, is with us doing the preaching. We would appreciate the prayers of the brotherhood.

PASTOR J. C. GILMORE,  
Hazelhurst, Miss.

## BRO. L. G. GATES IN FRANCE.

Many of the brethren over the state have written inquiring of Mr. Gates, and it is not practicable for me to answer their kindly letters soon. So will you please say to the thorough the Record for us that we received letters Saturday and today saying he with Mr. Wilson of Roseale, and Mr. Johnston of Columbus, Miss., reached France June 23rd having left New York June 18th.

Mr. Gates is well, but says he has had some thrilling experiences, and has seen heart rending scenes since he left "the land of the free and the home of the brave."

He feels a thankfulness for God's providences in a way he never knew before.

The brethren and friends in Laurel are kind and thoughtful of the children and me during these anxious days. We appreciate the letters from the brethren over the state, and thank them from our hearts for their prayers in our behalf.

Yours in the Master's work,

MRS. L. S. GATES.

## MEETING.

Closed an extra meeting with Bro. W. F. Hutson at old Bogue Chitto Church, just across the line in Louisiana. It's a grand old church, people came in crowds day and night. Fifty automobiles parked there at every service. Flag service on Wednesday, and it was a high day, 25 accessions, and the church and the community for miles brought under the influence of the meeting.

W. F. Hutson is the pastor and he has a large place in the hearts of the people. Pastor and people treated the visiting preacher royally.

J. H. LANE.

McComb, Miss.

## PLEASANT HILL AND GEORGE TOWN.

Pastor N. J. Lee and the good people of Pleasant Hill Church had with them this week in a meeting, Rev. H. M. Harris, a missionary from China, now pastor of Clinton Baptist Church. The church was greatly revived and the Lord honored the work with fourteen souls for baptism, and three by letter. Bro. Harris preaches the gospel in its purity.

We had with us in a meeting at Georgetown, Bro. W. H. Williams of East McComb Church, who did fine preaching. The Lord honored us with one soul for baptism, four by letter and one by restoration. Much good was done the church.

N. J. LEE.

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